

# Christian Education

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Vol. X

MAY, 1927

No. 8

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## EDITORIAL

### *E Pluribus Unum*

The various agencies devoted to the promotion of religion in education and education in religion are concentrating this year on a few outstanding objectives. This is not so much due to concerted planning as it is to a common realization of especial needs. The Religious Education Association took as its general theme for its annual meeting in Chicago the cooperation of the State and the Church, and essentially the same theme has been announced for the Reynolda Conference in June. The Council of Church Boards of Education, while not neglecting the pastoral approach, is laying especial stress through its University Committee on the instructional approach to its task in tax-supported institutions, and in the college field is aggressive in an effort to develop on a sound basis prevocational work for the ministry, for mission work at home and abroad and for teaching. Preparations are now being made—never before so definitely so early in the year—for a full consideration of these topics at the next annual meeting to be held at Atlantic City in January, 1928. The International Council of Religious Education is rendering an important service in outlining suggested programs and curricula representing, as they assert, the demands of the churches for all types of schools, including the colleges. With a long pull and a strong pull and a pull all together results of a high order should be secured. The way to cooperate is to cooperate.

### *Annual Meetings, January, 1928*

The next annual meetings of the Council of Church Boards of Education, the Association of American Colleges and related agencies will be held at Atlantic City, N. J., the week of January

9-14, 1928. The Chalfonte-Haddon Hall has been chosen as headquarters, but many excellent hotels will be available for guests at a wide range of prices since this is a slack season for "America's great playground." On the other hand, the hotels of Chicago and New York are never so crowded as at this season. The Council will meet Monday and Tuesday, January 9 and 10.

An important change will be made in the distribution of time for the week. Tuesday evening as well as the entire day Wednesday will be open for sessions of the college associations of the several denominations. On Thursday morning several of the leading Boards of Education and their respective college groups have agreed to a joint session especially devoted to a consideration of the problems of prevocational instruction in the various phases of full-time service to the churches. In the afternoon, as usual, there will be a union mass meeting, in a series now become notable in the religio-educational history of the country, on the relation of religion to American education.\*

The Association of American Colleges will open Thursday evening with the usual dinner session at which men of national reputation will speak, and will continue throughout the day and evening Friday and until noon Saturday, January 14.

#### *The Special Christian Education Publicity Inserts*

With this issue of CHRISTIAN EDUCATION we begin the publication of a new series of four-page inserts by Dr. Winifred Willard, director of publicity of "Philanthropic Finance"—the Haneher Organization. The former series run in 1925-26, republished as offprints in numerous instances by the hundreds of thousands, constituted a unique contribution to the cause of Christian education. The new series is made possible through the generosity of an interested friend and we hope may be continued indefinitely. Watch for these messages in subsequent issues!

\* Addresses at the mass meeting, 1927, will be found on pp. 472-488 of this issue.



## THE IMPORTANCE OF MAKING WILLS

ALFRED WILLIAMS ANTHONY

It is surprising how few people make their wills seasonably. An investigation of probate court records of Minneapolis over a period of years recently showed that seventy-one out of every 100 estates were administered without wills—the decedent had simply deferred too long. The experience of lawyers and court officers proves that practically the same proportion of negligence prevails in other parts of the country.

### *Reasons for Delay*

Most reasons for deferring the drafting of a will are without good grounds. Among them are the following:

1. A superstitious fear lest the making of the will may hasten death.
2. Mental inertia and laziness, which hesitates to think out the details of distribution and apportionment with a fair regard to what is equitable and just.
3. A sense of inadequacy or incompetency to plan for the future, and a shrinking from the giving of confidence to a lawyer or to friends competent to advise.
4. The expectation that a little later the mind will be "better made up."
5. The dread of expense in paying for competent legal advice.
6. Sheer hesitation and procrastination, which may be the bane of any persons's activities.

Almost everyone is convinced of the wisdom of *every other man's* preparing seasonably for the unforeseen exigencies of the future!

### *Reasons for Making a Will*

1. The very process of thinking through one's property and what to do with it, helps one to evaluate his estate and put it into better condition. It becomes a housecleaning and purifying process.
2. The making of one's will once assists one in making a better will later. It is a reasonable view to take to regard the first will

made, not as a finality, rigidly fixed for all time, but as an instrument which, if unsatisfactory, may at any time be easily changed. It may be modified by codicils; it may be re-written and materially altered, or it may be wholly superseded by a superior document. A man need not expect to possess all wisdom at the outset and to make satisfactory and equitable arrangements on first endeavor. The process may properly be regarded as educational in the direction of wisdom and equity.

3. Life is uncertain. It is unfair to the cherished purposes of a man's lifetime to leave these purposes unexpressed and subject to the sudden exigencies of disease and accident. At any moment an automobile, operated by another person, may make a will of the utmost importance.

4. The loved ones of the home circle and the approved objects of a man's best intentions have a just claim upon his thoughtfulness and promptness at a time when he is in good health and undisturbed by the shock of disaster.

5. Satisfaction and contentment come to the man who has done the best he can in making provision for the future. A large measure of peace of mind follows the writing of a will.

#### *Turning to Advisers*

When a man is in perplexity and uncertain as to the persons and the objects which he should assist, then he may turn to his *best advisers*.

Good advisers are usually to be found among responsible bankers, reputable lawyers, broad-minded leaders in the church and other organizations, prominent and trusted citizens, such as every community possesses, and tested friends of long standing.

And for the final phrasing of the document itself a competent lawyer should be employed. A lawyer will frequently save all the costs many times over through his knowledge of the laws of entail, probate and taxation, which are in force not only in the state of the testator's residence, but also in other states in which the testator may have title involved in real estate, through mortgages and bond securities, or by stock ownership in companies which are located, or operate in these states.

*The Status of a Will*

A will becomes an expression of law so soon as it has been allowed by the Surrogate, or Probate, Court. It then becomes as binding upon all persons and possessions therein named, provided it be legally drawn, as though it had been formulated by a state legislature or the Congress of the United States.

Every testator becomes a lawmaker, and the courts, after his death, set themselves to determining and executing his will as he has written it.

*And Yet a Better Way*

And yet for some people there is a better way which may be used along with the making of a will. Those who have means to spare should give, while living, and if they purpose to have benefits operative after their death they may set up living trusts which will continue as they may prescribe indefinitely into the future.

A man may set up a living trust, the entire income of which he himself will receive while living, which then, after his death, will become operative for the benefit of other persons and objects.

Provisions made while living, whether immediately or later operative, may be so drawn as to avoid the uncertainties and the possibilities of litigation. They may also be freed from inheritance taxes and deductions for administration.

Probably the best way is for everyone to write a will and then, for those who are able and who so choose, to make living dispositions in harmony with and supplemental to provisions contained in the will.

A great measure of satisfaction, as a wise steward of earthly possessions, comes to the man who has "set his house in order" by foreseeing, as clearly as he may be able, future needs and by making provisions for them through his written will and testament and through his personal gifts and living trusts.

## RELIGION AND AMERICAN EDUCATION

In accordance with the precedent of recent years, a union mass meeting was arranged at the Congress Hotel, Thursday afternoon, January 13, 1927, under the auspices of the Council of Church Boards of Education, in which all educational organizations assembled in Chicago during the second week of January were invited to participate. The subject of discussion at these mass meetings is always some phase of education and religion. This year leading exponents of the three great religious groups of America were heard. It is a source of great regret that the full manuscript of Professor Fitch's address, which is to appear as a chapter of a new book, is not available for publication at this time.—*Editor.*

## I

RABBI GERSON B. LEVI, Commission on Education, The Central Conference of American Rabbis

Two of the words found in the title of our discussion are in themselves mighty words. They cover long processes in the history of mankind, have implications of many differences of opinion hotly maintained, and both of them have given purpose and then sanction to mighty organizations built up for their further cultivation. The third word, another important word, indicates, as I take it, the presence of peculiar situations in our commonwealth by which both religion and education are either checked or inspired in their tasks. Perhaps the conditions are such that the conception both of religion and of education and the possibilities of their cultivation may be definitely prescribed.

But as we think over the title a second time, a word that seemed of little importance stands out as the most prominent factor after all in the title. It has involved in it a suggestion of a bygone day and a finger pointing to the future. Certainly one use of the word "and" might remind us that under conditions now largely passed from the earth, though not altogether, religion was the main inspiration for education and education was one of the spheres of activity of religion. It is not so far away from the time that all human undertakings were begun under the auspices of religion. Nor is it necessary to go back

to the time of the priest kings when the temporal and the spiritual were bound into the one personality. The mighty heaps of stone that raise their fingers to the skies, in practically all lands where antiquities are treasured, the sole remnants of the architectural endeavors of former days, are all of them dedicated to religion. The arts and the sciences have come from the needs of religion, all the way from the time when the lone Babylonian priest saw day and night exactly balance and forwarded his message of greetings to the king telling of the auspicious happening. Something similar can be said for music, for painting, for the drama. Religion has then the mastery and the dictatorship. If a diagram were to be made of the relationship between religion and education, it would be by putting religion at the top of the column and having the lines run from it to the knowledges and disciplines below it. But that is not our understanding of the title.

That understanding of the "and" was broken down when each one of the subservient disciplines broke from the scheme and set up as an independent matter, or plucked from the tree, whose trunk was religion, was set out as a tree on its own rights. First, the sciences, after bitter experiences, broke from the classification. Then the arts, in a world that had amassed wealth outside of the church, and in an industrial system even outside and beyond government, found the men willing to play the part of Maecenas, and set up for themselves. And last, and perhaps to this time not completely, education. For we cannot forget that many of the institutions of learning still existent and thriving and working, had their foundations in the energy of the church and found for many years their greatest support in the denominational enthusiasms. The separation is complete in the public school system and in the state universities when these are part of the public educational process. But in the majority of cases when the separative process came into play, there came with it a feeling, that often comes to a family that is at the breaking point, of antagonism and of wish for complete separation which, when gained, is maintained with a complete partisanship. The "and" in the title is as disjunctive as an *and* can hope to be.

We have passed that stage too both in religion and education. The cry has gone up very frequently in these days that the sundering has been bad for both and worse for mankind. The sundering has brought into the life of religion a state of affairs that might well be called the air-tight compartment mind, in which religion occupies one air-tight compartment. The sundering has left religion without direct touch with the sciences,—after all a method rather than just a material (religion can be treated scientifically and the stars unscientifically)—and the arts and the new knowledges. And sometimes by the very separation religion has earned for itself the charge that in the liberal world it is conservative, and still sticks to an old vocabulary. In a world, where back of every theory and statement there is long deliberation, argumentation, discussion and examination of the materials that go to make up the premises, religion, so a younger generation maintains, still states its premises and then spends its life in apologetics. The sundering combined with its disuse of the usual methods of discovery makes religion, for the youthful generation, appear as if it were not part of this life. Certainly a part of the world would like to have the curtain raised from the premises to see what is back of the stage both in the history of religion and in the heart of mankind.

And on the other hand, and for our purposes this afternoon this is by far the more important, the daughters who bravely sundered connections with the mother's home have been anxious in these days to carry into their homes some of the heirlooms of the mother's old family silver. All too painful are the recollections that are still young and fresh in our minds of a world that could use all the powers that the sciences gave it but used them all for destruction. The boasting about the powers of man, about his having annihilated both time and space, about the mastery that he had gained over the forces of nature, has of recent days been tempered with a doubt whether, when it comes to the real test, man will have the sentiments and inhibitions that will prevent him from using all of his boasted powers, first, for the destruction of what the generations have laboriously built up into what they call a civilization, and then, ultimately, for the destruction of the very peoples who had used all the means of power to de-



stroy the others first. The things that, so it seemed, were to draw mankind together, to scatter information about the essential unities and origins, ended in separating peoples and cultures. Something more is needed than power—kindliness; something more than the powerful life—the good life. The “and” of the title, if our analysis is correct, would indicate the need of a copartnership of knowledge and righteous purpose, of power and a beneficent mind, of drive and a faith in the ultimate perfectability of man. And I think that for most of us the ideal of copartnership is the one that is uppermost in our minds.

But then the partnership once undertaken in earnest will very deeply modify the spirit of the partners. For one thing the ideal of religion will be to adopt a sympathetic attitude toward the partner. It ought to have a place at the elbow of every searcher for the truth and it ought to welcome every expression of the truth. It ought to be patient with the searchers. It ought to include in its definition of faith something of that element in the life of the student who through many difficulties and tests and frequent mistakes has his heart firm in the pursuit of some winged truth still uncaught. At least the glorious Nineteenth Psalm has place for the unworded revelation as well as for the worded one, and the student who tries to catch the accents of the revelation of nature not yet put to complete wording is as truly a servant of the truth of God as is the one who reads what has already been set to human utterance. And religion ought to be willing to subject itself to the tests that the partner subjects itself to. The page of comparative religion ought to be open to the followers of every particular religion. “The life of God is the soul of man” is no less true if it can be shown from the page of so-called secular historians and from the study of folklore as well as of religions. In the life and varied pursuits of all men the light has broken through even if only in glimmerings. Even if we say that religion is the poetry and the beauty of life, and the sciences and the other manifestations of human intelligence are the prose of life, poetry too has its rules and something of the art of the prose writer is not always foreign to the writer of the lyric. I should think that the influence of religion would be the greater if it adopt this attitude.

And there is another matter that religion will have to bear in mind for the complete partnership. The hope of mankind is a universal religion. But that religion will not be found in any geographic interpretation. The spread of religion is easy to mark by miles and by stretches of earth. But the effectiveness of religion is to be seen in the depths of its reach. If religion is to stay in partnership with an education which aims to make of man a complete man, an integrated being, which aims to draw out all the native powers of man and to develop them and make them effective for the individuals working in society, it too will have to enter all the details of the individual's usefulness, modifying the use that he makes of his aptitudes and consecrating his powers to the good of the individual and the good of society in which he is to exercise these powers of mind and soul. Whatever the theory may be that will account for the origin of man's powers, religion knows that they are here and the sources will not for a moment be able to blot out the query that religion must always make to the "Whence?" and that is the "Whither." The very neglect of religion—at least so is the charge of a younger generation—hitherto to enter into all of these relationships and powers, the very failure to reckon that nothing in the human can be foreign to religion is partly responsible for the failure of education and for the breaking up of a world of responsibility.

The objective study of religion as an expression of the human spirit forms a legitimate subject of study in the institutions where other manifestations of the human spirit are studied. In that case it can be made clear that religion came into the life of man, and still better, out of it, as an attempt to solve the problems that life itself had brought. The study will reveal certain similarities, for example, the employment of ceremonies, the use of public gatherings for the expression and for the heightening of the religious influence. But it will reveal differences too and these differences in an objective course should be pointed out with a spirit as free from bias as is the spirit that teaches history.

Unfortunately that lack of bias is not always found. Too often matters of religion, in themselves a matter of deep study, are talked about authoritatively by those whose training lies along other directions. There is nothing more unscientific than the



gratuitous and presumably final statements about one field on the part of an authority in an entirely different field of work and study.

But the subjective teaching of religion cannot have any place in the schools maintained out of the funds of the body politic, made up as it is of groups that have their differences. I note the phrase in the title, "American Education." It cannot, I assume, be used to differentiate between American education and English education and other educations. The text books are largely interchangeable except for a difference of language and in the higher classes the term "American education" cannot be used to indicate that the work of other nationals, let us say in the classics, shall not be made available—if the classics have not disappeared from the curricula of colleges and with them the so-called humanities, only to be found in the theological schools. I take the word "American" to indicate education under American political and legal and constitutional regulations. In that case, the partnership of education and religion cannot be carried out under the auspices of the public school system. The divergence of opinion on the subjective matters of religion was present when the founders of the Republic laid the foundations for the political functioning of the state. The divergences have not decreased. They have, as a matter of fact, been emphasized and multiplied. The results of the literary criticism of the sacred literatures have become more evident. The texts have their histories as have the texts of other sections of human literature, but the results have not been accepted alike by all. In places the loyalties to texts have been increased. And so it comes that the sundering of the church and state as an article of individual freedom has proven very desirable, perhaps even necessary.

The consequence of all this in American education is that the religious bodies have a heavy responsibility resting upon them to carry the burden of their share in the partnership of religion and education. Religion benefits by the sundering. The history of some groups is ample testimony that when the arm of the law is invoked to enforce the decision of an ecclesiastical body in the statement of a doctrine, there is a bloody page in mankind's volume. Religious majorities may not know immediately the ill

effects of this persecution when the church and the state unite. But long before the modern persecutions began a wise man in Israel said, "So I returned, and considered all the oppressions under the sun and beheld the tears of such as were oppressed and they had no comforter and on the side of the oppressors there was power, but they had no comforter." Of the first part of the statement permit me to say that Jewish history is proof; except that by its perseverance it has been the joy and the hope of all minorities. The survival of Israel is at once a proof of the cruelty and futility of persecutions and an inspiration to those who would think for themselves. Of the second part of the statement of Ecclesiastes we have but an ethical hope that it is true.

And then it would seem that religion unhindered can be more effective if it keeps itself as a spirit of advice and indication and pours itself out over the whole plan rather than sits in with the formation and political working of the plan.

The Jewish community, may I say, has taken the work of training in religion seriously. It could not well be otherwise, unless a people had turned its back completely on its tradition. A people that was the first to regard religion as a matter of public possession rather than of private and priestly exploitation, which discountenanced the mysterious elements of the religions around it and emphasized the necessity of teaching generation after generation; that was the first to emphasize the necessity of public education, compelling the ruler once every seven years at the festival when all Israel was gathered into the Temple precincts to read the law by which he and they were governed, could not help develop as a people, not only of the book but as the people of the open book. There is a tradition found in the old literature of the Jew touching the attempt of Balaam to curse the people of Israel. He was entirely willing so to do. Balak took him to the neighborhood of the camp of Israel to show him the extent of it and therefore the danger of it to him. But the curse was turned to a blessing. And one of the poetic spirits of Israel gave the reason for the inability of Balaam to curse by saying that in the course of his stay near the camp of Israel, Balaam heard the children's voices rising in the school houses, chanting and reciting the traditions of the people. There was no use wasting words

in the curse: it could not be effective as long as the schools were maintained. An interpretation of this kind has, of course, no historic standing but it has its standing in the soul of a people and in the interpretation that it puts on its life and meaning. And so the Jewish community has always taken seriously its work of education both in the secular branches so called and in religion. It has taught the way of life side by side with the way of a livelihood.

From a small community of perhaps three thousand in the days of the Revolution to a community of two hundred thousand in the early eighties, it has grown to a community of perhaps four million at the present time. It has been and still is seriously taxed for the work of the charities in its own group as well as in other groups. All these years it has had to provide homes for and to stand by the refugees from the persecuting lands of an Old World. The persecutions have not stopped as yet and the present Jewish community is still taxing itself heavily to help establish the Jews in their lands across the seas. With all that burden, the community has taken steps to carry on the religious education of the younger generation so as to parallel and supplement the training given in the public schools. It is anxious to give the men and women of the coming generation, no matter what their definite activity might be, the understanding of the responsibility in that particular corner. It has been following now for some time a curriculum for the preparatory schools based on the graded class principle. It has tried to give that younger generation an appreciation of the place of Israel, not for the sake of Israel alone but also for the sake of the larger community. It has therefore sought to familiarize the younger generation, through classes, through magazines, and through extensive publication of text books, with the literature of the fathers. It has carried on the best traditions of the past for the sake of inspiring the young and building up a strong spiritual sense. When the system is successful it keeps the children in the religious school until the age of eighteen, during which time it has the opportunity of discussing problems that arise in that period of life, and of making the adjustments and corrections. At present a campaign is being carried on for the gathering of funds to establish

foundations at all the colleges where the size of the student Jewish population will warrant such a foundation. Four have already been established at the Universities of Illinois, Wisconsin, Ohio and Michigan. These foundations—the Hillel Foundation being the supporter—permit of the discussion of religious problems as the students are meeting the problems of education in the class room.

It may be that more instruction will have to be given in the earlier years of the child's life. But in that case the Synagogue would prefer to assume its responsibility in the partnership between religion and education and have the instruction in religion under its own roof and at a time when the child is not under the supervision of the public educational system, and carries no suggestion of such supervision or remote responsibility.

On the whole, we would say that the Synagogue has seen the seriousness of the modern situation. Through no fault of its own, and largely through the fault of hurried migrations compelled by persecutions, it has more adjustments to make. And then minorities always have more problems than do majorities. And it is willing to concede that not always and not in every case has it succeeded in the program that it has laid out for itself. But it has always had before it the ideal of human life effective and consecrated, gifted with knowledge but armed with a social sense, loyal to its own loyalties but always translating this loyalty into terms of righteousness and social responsibility. In short, it believes that religion shall create and supply continuously the mood in which the results of education will mean a life of noble achievement.

## II

DR. JAMES H. RYAN, Executive Secretary, National Catholic Welfare Conference

In the wide range of the English language it would be difficult to find two words so delightfully vague, so plastic, so all-embracing as the terms "Religion," "American Education." Almost anything may with propriety be included in the connotation of

the term "religion" from the most highly organized forms of Christianity down to the beliefs of the House of David. Education is no less elastic, comprehending within its charitable embrace everything from a recognized university to a barber college. One need not be surprised, therefore, at the bombastic statements, platitudinous truths and half truths, and at times the arrant nonsense given expression to by those who discuss this topic. Everybody feels at home and qualified to give expert advice on religion and education. On no other topic, I venture to assert, has there been more loose thinking, coupled with a greater flow of loose writing and talking, than on these subjects which touch so closely and so intimately the thinking and living of each of us.

The controlling and outstanding imperative seems to be a re-thinking and a re-statement of both ideas—religion and education—so as to provide us with a logical and sound set of ideas from which alone a workable plan of their relations may be evolved. To go on repeating catch phrases, parrot-fashion, each thinker giving to the terms the meaning which he wishes to impose on them, can only result theoretically in a series of false conceptions and practically in disaster for both religion and education.

What is needed is not merely an exact terminology (though no one can deny such a need is insistently before us) but an exact philosophy for which such words as religion, faith, belief, dogma, authority, liberty, hypothesis, science, education are not mere tags, bandied about on all sides and of which not one out of fifty who uses them knows their meaning or can apply them with precision, but are expressions of clearly grasped and clearly understood concepts.

In a word, I am asking for a definite philosophy of education and a no less definite philosophy of religion as the starting point for a discussion of the relations which should exist between religion and education. With such a philosophy in our possession, and not until that time, we are in a position to discuss rationally and dispassionately the relations of religion to American education, and to provide for the requirements and needs of both.

What is education? One could go on reciting definitions by the hour, but you probably would be no less dissatisfied with

them than most people are. Definitions of education flow from a man's philosophy. It is necessary, therefore, to go back to his philosophy, to examine its roots and evaluate its principles before one is able to pass judgment on a theory of education. Every system of philosophy, from Platonism to the Italian New Idealism has elaborated a theory of education, and necessarily so, for if a man's philosophy is his "world-and-life-view" it must also include, in order to be complete, an educational theory in line with his metaphysical conceptions and postulates. This fact alone probably explains the chaotic condition of American educational thought. We have not yet succeeded in thinking out a "*Welt-und-lebens-anschauung*" which harmonizes with the facts of life as they are lived here. We have never, therefore, been able to state with definiteness and clarity what our American educational aims and objectives are. The one exception to this generalization is the Instrumentalism of Professor Dewey which has given birth to a philosophy of education of whose value, as of its underlying principles, there exist more than one opinion. At any rate, education in America needs a philosophy more than it needs buildings, equipment, and financial appropriations. Without philosophy it is a rudderless ship, pointing aimlessly now in one direction, now in another. The great task is to discover what our educational objectives ought to be in the light of American principles, conditions, traditions, and possibilities. After these objectives have been defined and determined we can begin to organize the school as well as we know how and up to the full measure of our resources.

In every worth-while philosophy of education the place and function of the state in the educational process must be defined and clearly set forth. To do this means to think clearly both about the state and about education. Clarity in this particular is probably more necessary, as far as defining and giving their rightful place to the religious factors in education, than in any other phase of the question. There is no need to discuss the attitude which has governed and still governs the policy of the state school towards religion. This policy, founded on the principle of separation of church and state, has been interpreted by public school educators to mean that no religion of any kind



under any circumstance can be taught in the school. This idea, or better this interpretation of an idea, is no longer held by progressive educators who are almost a unit in acknowledging the need of religion in public education, despite the fact that they disagree on how their conceptions can be made to work without appearing to offend against a sacrosanct principle of American democracy. It is important to note that our practical policies in this regard do not flow so much from a secularist philosophy of education as from fear of domination of the school by one or other religious group. Over and against the newer policy which would accord to religion a place, though it be quite secondary, in the work of the public school, there has arisen a philosophy which emphasizes state control to the extent that it secularizes education completely. This theory of education is hostile to the teaching of any type of religion even of the vaguest sort, and while it is not quite so articulate in the United States as in the countries of Continental Europe, still it has its advocates here who, under the guise of a nationalist philosophy, hope to impose upon us a uniformitarian system of secular training, centrally controlled and centrally directed, modelled much after the old Prussian educational ideals.

Based on the Hegelian philosophy which viewed the state as a sort of super-individual or super-organism, to which must be accorded supreme rights in every sphere, including education, such a theory cannot but eventuate in an educational program in which the interests of the individual must at all times be subordinated and sacrificed to the so-called higher interests of the state, and in which liberty of education cannot but be swallowed up by the bureaucratic maw of a supreme central government. Educationally, this philosophy spells aristocratism pure and simple, and in a democracy such as ours can only result in the loss of all initiative, unselfishness, and progress. Belloc calls it the philosophy of the "slave state." We see it being put into practice in a dozen or more modern European and South American states. Dictators to-day rule all those countries; parliaments no longer convene, or if they do, they are mere rubber stamps in the hands of a strong-armed leader. Italian Fascism expresses the ethos of the movement in the following succinct

sentence—"everything in the state, everything for the state, nothing outside the state." Could anything be more all-inclusive, more revolutionary, more destructive of individual rights, particularly religious and educational, than this naive Fascist profession of faith in the all-highest, all-holiest state?

Nationalists in the United States have not gone to the extremes of Fascismo. The philosophy of individualism and the spirit of democracy are too deeply ingrained in our people to permit them meekly to submit to such a perversion of American ideals. The ground, however, is being prepared for such a revolutionary change, and nothing but a sound philosophy of the individual, of the state, of education, and of religion, can prevent our reaping the consequences of a false reading of the democratic principles which underlie our national faith.

What is religion? It is just as important to think clearly about religion as it is to think clearly about education, perhaps it is more important. If we can say with truth that our educational thinking is chaotic, I wonder what term would correctly describe the condition of our religious thinking? May I cite one example—this quite recently from the dean of a divinity school. "Physicists, chemists, and astronomers cannot think of God as resembling a seventeenth century king," he says, and concludes: "Scientifically trained persons must think of God in the same terms." Leaving out of consideration the fact that no one has ever asked the scientist to think of God as a seventeenth century king, is there any advantage over such a crude idea by thinking of God as an electron, ether vortex, fourth dimension, or as a product of the Quantum Theory? One might, with reason, prefer to think of him as a seventeenth century king.

I find in a great deal of our current religious thinking two fundamental logical errors—what I call the "fallacy of rectilinear progress," that is to say, the idea that progress is always up hill and never down hill, always in a straight line never circular, and the "fallacy of thought parallels," which means that the principles and conclusions of one science can be made to apply to the facts of another science, or of a quite distinct field of knowledge. From the first fallacy result meliorism in ethics, sentimentalism in religion, and all our prejudices against the



past. From the second, the conflict between science and religion. Modern religious thinking will never make a secure forward advance until it has succeeded in blasting out these fallacies so deeply rooted in the contemporary mind.

The philosophers and psychologists write endless books on religion and religious experience, investigate religious facts, and theorize about them. Is this what we mean by religion when we couple the term with education? If so, then we need express no surprise either at the conflicting statements made about it or at the questioning of its value for practical life. The "religion" of the philosopher is a pure abstraction, like the law of gravitation. It exists nowhere outside his brain, and it is doubtful if it possesses any value outside the realms of pure speculation. But religion as men know and live it has a clear-cut meaning and a definite value for the simple reason that it is a definite clear-cut religion, Christianity. Why speculate about religion in general and whether we can, should, or must teach it, refusing to face the very practical problem, that religion for the great majority of us Westerners is Christianity? We may decide not to teach Christianity in the school, but at any rate let us face squarely the problem and not becloud the issue by such platitudes as "that religion must be lived, cannot be taught," "that our youth has lost faith in the older theologies," "has thrown off the authority of the church," "that religion should not be imposed on anyone," etc., *ad nauseam*. Christianity is an historical religion. It presents certain beliefs and practices for our acceptance. We can reject these; we need not teach them; but, for the sake of logic and consistency, let us take a position, let us recognize what religion for us really is. Only by so doing can we look forward to a possible solution of the claims of the church and the state on the education of the child.

But to teach Christianity in the schools means to teach dogmas. What is there wrong about teaching dogmas? Dogma is only the theological term we use for one or another doctrine of Christianity. To call a doctrine "a dogma" does not make it false. Many people forget that a dogma may be the truth, and if it is the truth, calling it a dogma does not make it less true, nor should it prevent us from teaching the truth. Religion is essentially

dogmatic; every kind of religion, even that of Professor Whitehead, is dogmatic; for it involves beliefs, and standards, which we must accept intellectually and live practically. In point of fact, what field of thought or action is not "dogmatic" in an acceptable sense of the word? Authority—religious, political, and scientific—rules all life and all thinking. There are educational dogmas, historical dogmas, biological dogmas, scientific dogmas—some true and some false. Most of our beliefs are dogmas in the sense that we accept them on authority. Many, too, are based on very unstable foundations, and some bristle with contradictions or unexplained sides.

Should we teach religion in the school? Yes and no. If, by religion one means that vague sort of religion which the philosophers affect, if one means a mere ethical meliorism, if one means a sublimated type of Christianity, a milk-and-water moralism, I would say "No," and for two reasons: first, because such a religion is unsound and from an historical point of view untenable, and secondly, because such a religion will only aggravate the evils consequent on, if it is not itself the product of, an out-and-out secularist system of education.

But if, on the other hand, by religion one means the teachings of Christianity, yes, the dogmas of the church, I would say most emphatically, "Teach religion in the school."

What should be the relations between education and religion in America? This is a practical question which can be determined only if we are willing honestly to face the facts and reasonably to attempt a balance of the claims of both the state and the church. The church has a philosophy of life. As an organization, she is committed by her Founder to the propagation of certain beliefs and practices. If this be so, and the church firmly believes it to be her mission, then she cannot but use every means within her power to further these principles and ideals.

For the church the school is a primary fundamental need which she cannot foreswear under any circumstances. The state, on its side, must teach. It is largely responsible for the training of its citizens in the ideals which underlie democratic existence and in preparing them for the duties and obligations of life in a democracy. The state, by its schools, must seek the welfare both

of the body social and of the individual. How it is to do this effectively, it alone must and can determine. In the process, however, the state (I am speaking of a democracy) must never forget that the welfare of the individual is supreme, that man does not live by bread alone, that religion is as much a part of his life as science, literature, art, or citizenship, and that, therefore, to the church there must be left a clearly defined section of the educational field for spiritual, ethical, and religious development which she is called upon to cultivate. If some such principles as these are recognized, a sound and workable systematization of the relations of church to state in the field of education can be effected. This is not mere theory or pious aspiration. A number of modern states have approached the problem in the right spirit and with full knowledge of all the facts and principles involved, and have worked out a solution. The results have been altogether beneficial for the state, for the church, for the welfare of the people, and for the continued existence and progress of democracy.

### III

#### *Synopsis of Address on Religion and American Education*

PROFESSOR ALBERT PARKER FITCH, Carleton College

Professor Fitch began by remarking that the theme was certainly timely; that while the colleges' Associations were discussing what ought to be the relation between religion and American education, more than one state legislature was contemplating telling us what it should be. He pointed out that many American citizens are not really reconciled to the idea of the separation of church and state and that all new attempts to control the freedom of the teacher in his classroom must be faced and combated.

He then went on to speak of what is now being done in the way of religious education in the American colleges. He said first that such religious instruction was an integral part of any true liberal education since such education endeavors to present a whole view of man's life to the end of a comprehensive and

comparative understanding of it. Hence any curricula which leave out the central fields of man's ethical and religious interests are thereby provincial and distorted. He spoke next of the extra-curriculum work done by the Young Men's and the Young Women's Christian Associations, and similar bodies, indicating that all such work, while both admirable and useful, could not take the place of faculty instruction given under official sanction by trained and scholarly instructors. He then took up the official religious exercises, such as daily chapel, and analyzed their origins, their present difficulties, and the present student restlessness under their compulsory nature. He was of the opinion that a good case could be made out for required attendance at religious services but that, if this were to be continued, the services themselves would have to be conducted with greater preparation for them on the part of faculty leaders and with much more student cooperation both in determining their content and in their leadership.

He then spoke of the courses now being offered in Old and New Testament Criticism and in the History of Religion. His final point was that these courses would be doomed to failure, as regards their creative religious value, if taught by the strictly historical method and referred to the damage already done to the teaching of the Greek and Roman classics, and now being done to the teaching of English literature, by too close adherence to this method. His final sentence was: "The teacher of the history of religion is unrolling the long scroll of the highest of human arts in order that this art may be imparted to his students; but, any art is acquired more by contagion than by conviction: such a teacher then, must be himself, in the realm in which he works, something of an artist—must have had his own experience of the good and holy life."

## WHAT MUST WE DO IF OUR CHRISTIAN COLLEGES ARE TO BE CHRISTIAN?

PROFESSOR KENNETH S. LATOURETTE, Yale University

One of the amazing features of our American church life is the amount of money which has been invested in the equipments and endowments of the schools, colleges and universities which have been founded by the various denominations. These sums are counted by the hundreds of millions and the end is not in sight. One of the three or four major activities of each Christian group continues to be, as it has been for years, the maintenance and enlargement of its educational institutions.

A second feature of our church life, and one even more amazing than the first, is the scant thought we have given to the function of a Christian school. What should be the purpose of these institutions supported by the churches? How different should their curricula be from those of institutions with no ecclesiastical affiliations? What courses should be given and what not given if the name Christian is to be deserved? What should be the dominant aims of their extra-curriculum life, and how far should this life differ from that on campuses which lay no claim to the name? Is, for example, the existence of fraternities, with their inevitable exclusiveness and almost inevitable snobbishness, consistent with Christian principles? Are the current forms of athletics and amusements handicaps or assets in realizing the purpose for which the school professes to be organized? It is a rare board of trustees that has given to these questions anything like the serious attention which it has paid to the raising of funds, and that faculty is equally the exception which as a body has made them a paramount consideration when it has addressed itself to its periodic task of revising curriculum and rules or when dealing with the ever-present problems of student life.

It should be obvious to even the most casual observer that those in charge of an institution founded and maintained by a body of Christians and for the avowed purpose of being Christian should consider their major problem to be the determination of how the institution can have a distinctively Christian effect upon its stu-

dents and upon the community at large. This is especially important to-day, when practically all the primary education and most of the secondary education of the children of Protestants is being committed to a state which must be neutral on matters of religion, and when religious instruction has so largely departed from our homes. These Christian schools and colleges are the one chance that remains to the Protestant churches to place their young for a period of years in an environment which they can completely control. It is lamentably true, however, that as the problem of defining the purpose of a Christian educational institution and of devising ways and means of keeping the school to this purpose has become more important, we have paid it less and less attention.

One result of this neglect has been the progressive loss by a large proportion of our so-called Christian schools of their Christian purpose and character. This does not mean that any of them have become openly anti-Christian or even non-Christian, although that has been their effect upon the lives of many individual students. It does mean that they conform more and more to the standards of state and privately supported institutions, institutions that now in many places dominate the educational situation, and that they are neither more nor less Christian than the life of the general community around them. To this general trend there are, of course, and fortunately, many splendid exceptions, institutions whose administrators have given much thought and effort to fulfilling their trust and whose effects upon their students are even more Christian than they were a generation ago. These institutions are, however, probably in the minority. Certainly the largest and most influential of the institutions, avowedly founded for Christian purposes and still bearing in their charters and on their seals the evidences of their origin, are less Christian than they were a half century or a century ago. It is a gigantic breach of trust all the more notable and reprehensible because it has become so much the rule that it has ceased to cause comment other than an occasional amused and cynical one from those who are out of sympathy with the Christian faith, or an angry misdirected one from extreme conservatives who regret the departure from an earlier creedal position. From this



breach of trust, moreover, the church and the nation are certain to reap a sorrowful harvest. Here is quite the most serious problem with which our church Boards of Education have to deal.

What is to be done if the situation is to be changed? How can we make our Christian institutions really Christian? The problem is not easy of solution, and it is quite too complex to be dealt with comprehensively or adequately by any one man or in a short paper. May I, however, venture to hint at a few of the avenues of approach and then dwell a little upon a phase which may prove to be the crux of the situation?

In the first place should we not have by both individual institutions and boards and perhaps by a special commission—if that word is not too alarming—a study of just what the function of a Christian school and college should be to-day? Should we be content in our curricula, for example, simply to introduce departments of Bible and Religious Education, and then allow the remainder of our departments to be dominated by the requirements of professional schools or be designed simply to give that much-lauded but variously defined “liberal education?” Should we not have courses in the social sciences which prepare the student to face intelligently the complex industrial, economic and urban life of to-day and which inspire him to begin to think through a Christian attitude toward it? Should not our courses in history and political science fit the student to form an intelligently Christian opinion on the various problems of international relations, including that of war and the various attempts that are being made to rid the world of war? In one of the greatest universities of this country, one which is still claimed by a large denomination, there is not a single course on the Far East, a region with which Americans have close relations and information concerning which is absolutely essential if, as a nation, we are to have a Christian foreign policy. If that university were really Christian, would that omission exist? Is it not at least a debatable question, moreover, whether a Christian school should have a unit of the Reserve Officers Training Corps? Just how can the extra-curriculum life of an institution, that feature which usually has so much more influence on the student than does the curriculum, be made to conform to Christian standards? What changes would Christian standards involve?

In the second place, do we not need to give careful attention to those factors which militate against the Christian character of our institutions? These factors are many. There is, for example, the changing constituency. In its earlier days a school or college draws its students largely from those who are most interested in its Christian character. As time progresses and the institution is better equipped and comes into possession of a large body of alumni, students are attracted because of athletic prowess, or buildings, or the reputation of the faculty, or because their parents are graduates, or because zealous fraternity men wish attractive and socially acceptable recruits for their chapters. Do not our schools and colleges need more than formerly to apply other than scholastic tests for admission? Should there not be a careful and personal examination of character and purpose? There is, too, the desire to grow large which leads many an institution to solicit funds from those uninterested in its Christian purpose and to attract students who are utterly indifferent or even opposed to the Christian faith and program. The institutions are not few that have lost their souls as they have grown large and famous. There is, too, the deference of institutions to their alumni, the most vocal and wealthy of whom are often quite frankly out of sympathy with the Christian purpose of the founders of their *alma mater*. They are, however, a convenient source of funds and as time passes are usually more and more influential in the determination of the policies of the institution. It requires a courageous executive to stand against the determined opposition of prominent graduates. Boards of trustees change, too, and gradually come to be filled with men who are elected by the entire alumni body, or for their prominence and success in the business world and their proved skill as administrators and sound financial counsellors. Our schools and colleges often have an unfortunate, even if unintentional and informal alliance, with the forces that are seeking to conserve our present economic order. The first hint of mild radicalism or even liberalism in faculty or student body brings protests from influential people who may withhold gifts, and trustees drawn from these same groups are inclined to listen to them with a sympathetic ear. Trustees are, moreover, often more eager than an in-



stitution shall add a half million to its endowment or acquire a new laboratory or athletic field than they are to see it really Christian.

Then, too, there is the faculty, and of this I beg leave to speak somewhat more at length, for in many ways it is the crux of the situation. Its members touch the students more directly than do trustees or alumni and change less rapidly than do student bodies. More than any other single factor they have the power of improving or destroying the Christian character of an institution. We all know how difficult it is to maintain a teaching staff which is heartily Christian. The nature of the teaching profession has changed. Formerly our college chairs were filled largely by clergymen who looked upon these positions as affording opportunities for the *cure of souls* quite as great (although different in nature and to be met by different methods) as those offered by a parish. They were interested in their students as individuals and in helping their students to grow in Christian character. The day of specialization has arrived, however, and our chairs are more and more filled by those trained in the graduate schools. Applicants must be able to write the mystic letters Ph.D. after their names, especially if institutions are to be recognized as "standard" and their graduates admitted to the best professional schools. With the idea of professional training for teachers none of us would have any quarrel. We need more of it rather than less. The trouble is that the graduate schools in which our teachers are prepared are dominated by the ideal of research. A teacher should be a scholar, but "productive scholarship" should not, as it does now, mean exclusively books and articles published, frequently books and articles which only a few can understand and appreciate. "Productive scholarship" should mean certain constructive results in the lives of students. The training which we now demand of prospective teachers, especially of teachers in colleges, tends to make them regard the work of the classroom as of secondary importance, to think of students as a necessary evil or at least all such as cannot be interested in the teacher's subject and made into specialists like unto himself, and to have neither time, desire, nor skill to enter helpfully into the lives of the youths on their class rolls. A former head of the classical

department of a great university which is still nominally Christian once told the young instructors under him that their function was "not to help students to be good" nor even to interest them in Greek and Roman literature, but to train them in classical philology. A vital interest in the lives of students is always costly in time and energy, and good teaching in the class room only a little less so. The young instructor, trained for research, and realizing that recognition by his fellows outside the institution and promotion are to be had by publishing books and articles, is put under great pressure to neglect his students as living human beings, to regard the work of the class room as an unavoidable nuisance and to give as much time to research as possible. One must hasten to add parenthetically—and gladly—that many a teacher is resisting temptation and still makes his students his major concern. But even though our presidents and boards of trustees do try to obtain for their faculties men who are good teachers and who will be actively interested in the lives of students, they find desirable men rare. A chair must be filled by autumn, or a certain number of new instructors be had for English, mathematics or history. In the emergency men are elected who have the scholarly qualifications, but who prove to be lacking in the others. Once elected and installed they are difficult to dislodge, and before many years the faculty is dominated by men of that type and the character of an institution is changed. Cannot some of our Christian colleges unite to demand an alteration in the training given to teachers in our graduate schools? Can they not insist that that training, while still including sound methods of research, also pay attention to teaching? Can they not induce some of our great universities that still claim to be Christian to see that their graduate school faculties train and inspire men to be primarily teachers, and teachers in the best sense of that word, men who are interested in getting in touch with their students individually and helping them through the momentous decisions and adjustments which come during school and college years? If a few good colleges of recognized standing would make a determined effort to add to their faculty only men who can contribute to the realization of their Christian purpose they could in ten years make an appreciable change in the situation.

Moreover, if a few more institutions, yes, if one institution, under able guidance, were to set about to be genuinely Christian, to train its graduates to be earnest, informed, intelligent Christians and to apply their faith to and live that kind of life in the complex life of our age, it would in time make a profound impression upon our whole educational system. Now as ever we need prophetic vision and dauntless courage.

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### STUDENT VOLUNTEER CONVENTION, ELON COLLEGE

DEAN E. D. SOPER, School of Religion, Duke University

A notable convention of student volunteers was held at Elon College, North Carolina, February 18-20, attended by eighty-four delegates—sixty-seven white and fourteen negro American students, one Armenian, and one Japanese. Fourteen white and six negro institutions were represented. This is the first conference in which negro students were invited to be present and it was noticeable that there was no sense of strain. The negro delegates sat where they desired and were scattered here and there over the room, sitting sometimes in little groups by themselves but just as frequently among the white students. There were real difficulties but the students met them splendidly.

The majority of speakers were, of course, white, but three—President David D. Jones, of Bennett College, Greensboro; Professor Mortimer Weaver, of A. and T. College, Greensboro, and Mr. Joseph S. Jackson, student, Livingstone College, Salisbury College, were negroes. Miss Eiko Youemura, of Duke University (Japanese), and Mr. Daniel, a student at Wake Forest College, also spoke.

The negro delegates were asked to elect one of their own number to become a member of the State Union Executive Committee to assist the other officers in the work among negro colleges. Mr. Joseph S. Jackson was elected. He meets and votes with the Executive Committee as do the other members.

The presiding officer of the convention was a student in the School of Religion at Duke University.

## THE NEXT STEP FOR THE COLLEGES IN RELIGIOUS EDUCATION

PRESIDENT WILLIAM A. HARPER, *Elon College*

The thoughts suggested in this discussion are limited in their application to church colleges and this leads me to say in the very outset that the church colleges must exalt religion in their entire organization, curriculum and program. The church college may undertake to do all that any other type of institution of higher learning may undertake; at the same time it must go beyond and make religion and the teaching of religion the primary, the permeative, the integrating, the unifying force of all its life and program.

Denominational colleges are fast realizing that they cannot justify their existence unless they are different from independent and tax-supported institutions. If they are simply to duplicate the work of these institutions, and if their work can be duplicated by these institutions, they have no excuse for being and the day of their departure ought to be near at hand.

The next step for the colleges in Religious Education is three-fold in its content.

### *I. The Curriculum*

Religion must be thought of in our Christian colleges as a quality of every course in the curriculum and not as a quantity of information to be transmitted. The church college cannot be satisfied, however, with merely providing a religious atmosphere for instruction in, what for the lack of a better term we may call, the secular branches. These branches must be taught and the atmosphere in which they are taught must be religious, which is to say that Christian teachers must be employed as faculty members, but this does not meet the full obligation that rests upon the curriculum of the church college. Its curriculum must include specific instruction in Bible and Religious Education, so that the church may have trained leaders for its pulpits and for its pews. These leaders must know religion as experience and be able to interpret experience in spiritual terms. They must know religion

as a working tool and they must also know it as an enrichment of civilization and life, past and present. And they should be endowed with and versed in the rare art of quickening into life in their pupils this trinity of religious insights and abilities. The alumnus of the church college should be imbued in and activated throughout by emotionalized, rationalized, volitionized Christian attitudes.

In 1921 a major in Religious Education was defined by this Council in cooperation with other agencies with similar objectives and interests. There has been a marvelous progress in Religious Education since that time and there is a growing sentiment for a redefinition now, using the experience of the intervening years as laboratory aid in arriving at a more satisfactory basis and content. Before this can be done successfully, however, there must be an examination of the courses now offered in church colleges and an evaluation of them in terms of scope and objective. There is a growing feeling on the part of workers in the field of Religious Education that the colleges of the church should incorporate in their courses of study the Leadership Training Courses of the International Council as the basis of an introductory course in Religious Education. A great many students do not go beyond the freshman year in college. They should have the opportunity offered them of taking a course using as a basis the Standard Training Course in the freshman year in Bible and Religious Education. This would make it possible for any student who shall elect Bible and Religious Education in his freshman year to receive the Standard Teacher Training diploma at the end of the year. This would qualify these students to do efficient and effective work in their local churches, and, if they should return to college for further study, they would be in position to go forward in preparation for the pastorate or for the local directorship of Religious Education. It should be said, however, that the course in Religious Education for freshmen should go beyond the Standard Training Course requirements and include instruction in Christian Endeavor, scouting, campfire, missions, and all the elements of an integrated leadership training curriculum.

The curriculum of the denominational college should offer this dual opportunity to its students: the opportunity to secure a Standard Teacher Training diploma at the end of the freshman year and the opportunity to prepare for pastoral or professional work in Religious Education, should the college course be completed.

The local church schools should be intimately related to the denominational colleges. That is to say the local church schools should regard themselves as the source of supply for the denominational colleges and should wisely direct the attention of the young people to the colleges of the church, but they should do more than this. They should be encouraged by the church Boards of Education to offer preparatory work qualifying these young people when they are through with high school and ready for college to be able to undertake successfully courses in Bible and Religious Education in the freshman year. The International Council is now experimenting on courses in Leadership Training for pupils of high school age. The local church schools should incorporate these units in their courses of study as electives for their Senior and Young Peoples' Departments. In this way we will fit students for the study of Bible and Religious Education in the freshman year of the colleges.

## II. *Laboratory Facilities*

The denominational colleges cannot content themselves in the future with courses of instruction in Bible and Religious Education as fully meeting their obligation for training leaders for the church and Kingdom. If it is necessary to have laboratory facilities in chemistry and other natural sciences, in domestic science and art, in psychology, and in the field of general education, it is likewise necessary to have similar facilities in the field of Religious Education. So the day is dawning, is already here, when the denominational colleges will call upon their constituencies to provide them ample facilities for laboratory work in Religious Education. This work should begin with the sophomore year, provided that, in the freshman year, Bible and Religious Education were elected and pursued to the extent that the Standard Teacher Training diploma was earned. Those who in their



sophomore year, after this preliminary preparation, elect to go further in the study of Religious Education should be required to do laboratory work in a Week Day School of Religion maintained in a properly equipped building for that purpose, and this building should not only be on the campus, but central in its life, the religious, social, and spiritual center of the entire college community.

The professors of Religious Education should be the divisional superintendents and the departmental principals of this Week Day School of Religion and the children of the college community should be offered competent religious instruction under careful supervision through this laboratory work in Religious Education. Arrangements should be made with the public schools for the release of pupils during public school time in order to have the best results from such laboratory work, but, if this cannot be done, the pupils can be secured in out-of-school hours with fairly satisfactory results. Experience shows, however, that public school officials are glad nearly always to cooperate with colleges in this religious work. Experience also shows that public school pupils are deeply interested in such religious work and that they attend public school on the days that religious instruction is to be received more regularly than on the other days. Of course, a high standard of work must be insisted on and the equipment of the Religious Education laboratory should be modern and suited not only for instruction, technically so called, but also for expressional work on the part of the pupils. Manual Training for the boys and Manual Arts for the girls from the juniors on will be found especially helpful. A two-hour session is very desirable.

### III. Vocational Guidance

The third item in the next step for the colleges in Religious Education is found in the realm of vocational guidance. The approach here must be different from that of the professional visitant to the college campus. Representatives of big business and of other special fields of life service have been accustomed for years to visit college campuses and to confer with the most promising students with the purpose in mind to convince them

that they should enter upon some particular vocation, for which the respective visitor is sponsor.

This method has small place, if any, on the campus of a church college. In such an institution vocational guidance should rather take the form of discovering the aptitude and life purpose of each particular student and then of aiding that student in selecting courses of study preparing him for the particular calling for which his aptitude and his disposition to serve especially qualify him.

Vocational guidance in church colleges cannot be safely separated from religious motivation. The work in the Department of Bible and Religious Education must be integrated with the vocational guidance of students in church colleges. Religion is acknowledged to be the integrating force, the unifying influence for all the interests, purposes and ideals of life. We can never be sure that we have chosen the right field for our life service until we have considered our decision in terms of the Christian ideals and purposes. Consequently, it will be disastrous for church colleges if they should leave the matter of vocational guidance of their students to outside agencies, or if they should unfortunately separate their institutional efforts along this line from their work in Bible and Religious Education.

We have in our church colleges too often been content to bring in outside speakers to boost some particular vocation and then to leave the matter of choosing their life work to the students in the quiet of prayer and the searching of their hearts. We have sometimes gone beyond this and arranged for interviews of students with presidents, deans, college pastors, or faculty advisers busy in other things, in what we have been pleased to call "heart-to-heart talks." We should go further than this and put this matter of vocational guidance on a "head-to-head" basis. The selection of a life work should not be made on the strength of an emotional appeal, but rather on reasoned consideration of a student's innate ability and his personal taste as indicated by his character traits, but there must also be included in this "head-to-head" approach to this problem the synthesizing force of religion, which includes the time-honored "heart-to-heart" element. Both emotion and intellect should influence the will's decision in this most important step.



There is no doubt that Thomas A. Edison is right in his prophetic note as to the future. He is quoted as saying that the nineteenth century was concerned with material, mechanical and natural forces, but that the present century must give itself to the consideration and development of the human factors of civilization. Vocational guidance, therefore, must loom up large upon the horizon in the days ahead of us and those church colleges will be wise in their day which incorporate in their program definite facilities for aiding their students in the choice of a proper life work under the uplifting and inspiring influences of religion. Nor can Christian colleges be satisfied merely to motivate those whose vocational choices they shall be instrumental in guiding in such a way that they shall live as Christians in their callings or businesses. Rather must these colleges send these young crusaders forth into life inspired with the determination to make whatever vocation they shall enter itself completely Christian in its aims, methods, products, and consequences. So again it is evident that vocational guidance cannot be safely separated from religion, nor performed hopefully by those unversed in religious technique and experience.

There will be required for the proper conduct of this vocational guidance work regular orientation courses in each year of the college curriculum, not necessarily separate and distinct from courses now offered, but with a new emphasis. In the freshman year the survey course in Bible offered in many colleges would appear to be suitable for this purpose. In the sophomore year, the foundational course in general psychology offers a rare opportunity to orientate the mind in the modern world. Sociology with special reference to the personal and institutional cleavages of our day offers a real orientation opportunity for the juniors. Seniors should approach the problem from the standpoint of the philosophy of religion. Here a double course may be offered—one from the standpoint of the Bible and another from that of Religious Education. It is doubtful if these should be required courses beyond the freshman year, though the advisers should encourage their election. Whittier College, Whittier, California, offers such a course distinct and separate and required in each year, with the following emphases: Freshman,

institutional; sophomore, psychological; junior, sociological; and senior, philosophical. The college Sunday school, of course, and daily chapel and Sunday preaching services, with lectures by faculty and invited leaders of modern thought and Christian attitude, should be made to serve these same ends.

From the standpoint of organization there will be required a dean of personnel, a clinical psychologist, and an expert in vocational guidance. These officers should offer courses in the college in the Departments of Bible and Religious Education and should work in harmony with the entire staff, but particularly the registrar, the deans, the president, the college health officers, and the faculty and student advisers where they are employed.

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We appreciate the relationship between the work of the International Council and that of the Council of Church Boards of Education, since the success of religious education in the church and community depends upon the development of a trained leadership which, of course, must be carried forward very largely by the church colleges.—*Hugh S. Magill.*

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Let it not be forgotten that goodness without knowledge, as it concerns others, is weak and feeble, and that knowledge without goodness is dangerous; but that both united form the strongest characters and lay the surest foundations of usefulness to mankind.—*Constitution of Phillips Academy, Andover, Mass.*

## THE PLACE OF RELIGION IN EDUCATION

PROFESSOR JOHN S. CORNETT, College of Emporia

Religion and education are not commodities that can be measured, cut in uniform lots, wrapped in tin-foil, purchased and sold. They are both of them co-extensive with life itself; as broad as life and deep as eternity. They are subtle, elusive, intangible forces; felt rather than seen; and yet they are the greatest stabilizing forces in human society, without which society itself would be speedily disrupted into chaos.

Out of the welter of ideas in these days relative to the whole question of education, its content, aim and method, there has emerged the widespread recognition that life after all is one, and may not be isolated in compartments. For too long in the past religion has been thought of as belonging to one area of life and education to another. Henceforth we must recognize that it is the business of religion to infuse our educational programs and the business of education to put its best into religion, for the sake of the production of that radiant personality that suggests the life more abundant. In the words of the motto of the Religious Education Association: "To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education and the sense of its need and value."

Character is not made in a vacuum. Character is the resultant of our personal contacts made everywhere throughout life and the way in which we react to them. Each of one's reactions to innumerable life-situations is building into the fiber of one's being certain tendencies of thinking, of disposition, of moral will.

Our religious educators to-day are wise in their recognition that it is not the home alone, although that is very important, nor the school alone, nor the church, but these together with many other agencies and forces which a generation ago were largely overlooked, such as the influence of the street, the social club, the playground, the whole community life; that these all make their respective contributions towards this highly complex product, the thing we call character.

The logical step then if, as is presumably the case, we are concerned with the type of product that is to emerge from the whole process, is to coordinate so far as possible the wide group of character-forming agencies; to seek to put a pure educational and religious motive into our athletics, our street life, our club life, our community life, our home life, as well as into our class-rooms. If we want the highest type of character we shall get it as we Christianize the relationships of humans one with another everywhere. There is an old opera song which I heard many years ago and which I have completely forgotten except one line of the chorus: "He goes to church on Sunday and they *say* he is an honest man." At this late day the whole world has pretty well waked up to see that one set of morals and religion for the sanctuary and another for the street will not serve. Education and religion are coextensive with life.

Surely it is one of the hopeful signs of the time that there is an ever-growing recognition of the necessity of a larger place given to the religious motive in education. President Butler, of Columbia University, is a notable educator who is emphatic in his insistence that religion be included in all systematic education. In a recent report he made the statement:

Religion has inspired more literature, more painting, more sculpture, more architecture, more music, and a larger part of man's ethical and institutional life than has any other one thing. To say now that it is not to be taught or referred to in teaching because the teacher himself prefers to have no religious belief, or cannot agree with others as to what form of religious belief is the best justified, is certainly a preposterous proposal.

The programs of week-day religious instruction in the public schools, the departments of religion now being established in connection with the state universities of the country, and the widespread expansion of church-school programs of religious education are all indications of a new nation-wide interest in the question. The movement has magnificent opportunities; it has also its dangers. The mere fact of Bible teaching in schools is of itself not to be viewed as a magic wand for introducing the

millennium. The whole thing resolves itself into a matter of objectives. If our objectives are right, our materials and methods are bound to swing into line. If the aim be merely to indoctrinate, and that along dogmatic lines, the result will be bad educationally and every way. What is not good educational method will not serve in our religious teaching any more than in another branch.

Where mind sets are formed in dogmatic moulds harm is likely to be done to the whole nature. But if sound educational method is employed that is based upon a true psychology of unfolding human nature; if there be breadth of view and the spirit of tolerance; if the teaching be such as to arouse and foster a deep sense of reverence for the spiritual values of life; if it be such as to develop social-mindedness, the recognition of the social structure of life and of God as the ultimate social facts; if it be such as to lead naturally and spontaneously to a real personal attachment to the living Christ, and the ardent desire to enthrone those values and principles which he enthroned both in our individual lives and in the larger social order; if these things be looked to, then this new movement may become a tremendous power for social betterment.

There ought always to go hand in hand the judicious combination of the scientific spirit with its fearless pursuit of truth and readiness to recognize and accept facts together with the spirit of reverence for an Infinite Power that is, after all, infinitely greater and wiser than we. Only so can science and religion find a common meeting ground in the field of education. That means on the one hand freedom to explore. It also means the wise and reverent exercise of that freedom. "Use not your liberty for an occasion to the flesh."

Again, the goal of any worthy system of education is action. There must be the release of personality and of trained faculty in concrete endeavor. Ideally the instructional and the expressional parts of the educational program function together. Thus we have developed the "project" method, which is but the attempt to carry out in a given actual situation the idea that is furnished by the instructional process. And that is as it ought to be. We all have to learn to do by doing; and we learn to live

by living what we have learned. And that means definite service. True religious education always impels to service; it always thrusts us out into the arena of life to play the part of the reformer. Society moves slowly, and reforms come by inches. It is not given to all to witness the fulfilment of their projects of reform. The sin consists in being possessed of the temper of the "slacker"; in lacking the zeal for reform. There is tremendous need in these days for young men and women who are willing to take life in religious terms and serve as living witnesses of the living Christ not only in pulpit and lecture-hall but in law-office and court room and industrial plant, in the bond-house and in the market-place, in the club and in the home; consecrated witnesses for Christ in all things.

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Rear-Admiral W. S. Sims, retired, Commander of the American Navy during the World War, insists that students of the Naval Academy should be recruited from young men who have already been graduated from colleges of good standing and who possess a good general education. He deplores the fact that the present training of naval officers at the Academy at Annapolis is essentially technical and that they do not get the necessary foundation in the liberal arts and sciences. In this connection it is interesting to note that the curriculum at the United States Military Academy at West Point consists almost entirely of the standard liberal arts course, there being very little distinctively technical work given.



## RELIGIOUS WORK IN UNIVERSITIES

HERBERT E. EVANS

Due to an overabundance of material for this issue of *CHRISTIAN EDUCATION*, the University Department will just call attention to an important university gathering now and will present a symposium on the work at the University of Indiana in a later issue.

*The Hillsdale Conference*

The third annual Summer Conference on International, Economic-Industrial and Family Relations, and Educational Method, formerly held at Olivet, Michigan, will meet on the campus of Hillsdale College, Hillsdale, Michigan, August 1-27. The conference is under the auspices of the Fellowship for a Christian Social Order and under the direct charge of Amy Blanche Greene, Executive Secretary. Folders concerning this conference may be secured from Miss Greene at 347 Madison Avenue, New York City.

The discussion method will be used throughout. There will be two sessions each morning and one each evening—all out of doors when the weather permits. At the first session of each week the chairman will seek to discover from the group assembled their real perplexities and concerns regarding the theme for the week. The conference leaders, together with members of the conference who wish to share in building the program will, at the close of each session, plan for the next in the light of the preceding discussions. From six to ten persons with special knowledge or experience relating to the theme of each week will be present to contribute democratically, as called upon, to the discussions.

*Themes*

International Relations .....	August 1-7
Economic-Industrial Relations .....	August 8-14
Family Relations .....	August 15-21
Educational Method .....	August 22-27

Facilities have been provided for tennis and other athletic sports. University pastors are urged to come and bring their families and stay for whatever period of time they may. This is not one of the usual intensive, nerve-racking conferences, but rather one of fellowship where, under excellent leadership, vital problems may be faced.

## THE LAND OF THE BOOK

VICE-PRESIDENT ALBERTUS PERRY, Washington College,  
Maryland

I have just returned from my seventh trip to the Holy Land. These journeyings have been spread over a period of fifteen years.

Each time a growing conviction pursues me. We need to know the Land to know the Book. We have placed the emphasis on a theological interpretation. Is it not time to turn our attention more to a geographical interpretation? Without a doubt it does clear away a lot of rubbish.

Nobody would go to Palestine were it not for the Book. We would still visit the kaleidoscopic panorama of Egypt or watch at first hand the rapidly changing Greece. But who wants to go to Palestine? The Bible student and why?

George Adam Smith presented us with a classic when he published his "Historical Geography of the Holy Land." But it only starts us in the right direction. It whets our appetite for a first-hand view of the Promised Land. Read as much as we can, we are surprised beyond measure when we really see the Land. This winter we have had an added sensation. We have shoveled snow in Jerusalem. The boys of Bethlehem playfully snowballed us, and we had to dig our autos out of the snow banks. This novel experience drove us to our Bibles. What does it say about winter, ice, and snow storms? Why doesn't it tell us about those most luscious oranges and where are the grapes so often mentioned in the Bible?

A thousand and one questions arise that when answered intelligently confirm our faith.

I have had the pleasure of having a small part in the raising of millions of dollars for Christian colleges located all the way from Maine to California, but I have reached that place where I would like to see two new financial activities in the program of Christian education.

The first, a department in our theological seminaries in Biblical Geography. The same is equally important in our schools of Religious Education. I know two young ladies in Dean

Athearn's School of Religious Education who traveled with me last summer. As a result of that wonderful tour to the Near East they are now working on their Ph.D. theses, the subjects chosen from observations made on that tour.

The second, raising money to provide such travel studies for worthy and ambitious young ministers. Had I a million dollars to use in the interest of others, I would be tempted to use the income from that sum for ministers in the Land of the Book.

I have spoken of the value of a geographical interpretation but other travel benefits present themselves. We preachers will never know the Moslem until we see him on his own ground and we need to know him if we would understand the problems of missions.

We preachers will never understand the life and problems of missionaries until we see them in their own homes.

We preachers will never imbibe the real spirit of the Near East Relief movement until we have been to Sidon, Nazareth, Beirut and Athens.

Yes, the trend of study is from the class room to the ocean liner and the Bible Lands. And when we say the "Bible Lands," how many worthwhile countries are included: Palestine, Syria, Egypt, Asia Minor, Greece, Italy and even Malta and Sicily.

What a thrill to look upon the statue of Paul in St. Paul's Bay on the Island of Malta.

It surely is unnecessary to summarize further. The Book is inexhaustible and intelligent travel equally so.

### THE JUNE NUMBER

Mrs. Katharine Condon Foster, Student Secretary of the Board of Education of the Northern Baptist Convention, presents in our next issue a most illuminating statement of the challenging opportunities for religious contacts among young people in our normal schools and teachers' colleges. Mrs. Foster is intimately acquainted with the situation she describes and her intuitive sympathy and insight are especially welcome in what has been a neglected field. Mrs. Foster is a daughter of Dr. Randall J. Condon, of Cincinnati, who was President of the Department of Superintendence of the National Education Association last year.

Dr. O. D. Foster, Associate Secretary of the Council, will furnish a compilation of up-to-date state university statistics on student religious affiliations for the June issue and there will be some fresh material on the work of the several Boards many of which meet in the first half of the year.

## THE CORRELATION OF BIBLE STUDY IN SECONDARY SCHOOLS AND COLLEGES

*Report of the Committee of the National Association  
of Biblical Instructors*

This committee was asked to approach the College Entrance Examination Board to see if they would be willing to set an examination in Bible. The matter was submitted to them in time for their spring meeting and they brought it up but did not act upon it. In the fall one of the members promised to see that it was brought up again provided it seemed best to do so by this committee. In the meantime certain girls' schools requested the four colleges, Mount Holyoke, Smith, Wellesley and Vassar to set a common examination for a few students who had completed work in a college preparatory Bible course. Eighteen students took this examination, some of them passing very creditably. But when the question was faced of urging the examination board to provide all the machinery and meet the expense of such an examination for so few students it seemed to the chairman in consultation with the president of the Association that it would be better to wait until there were more applicants, that such a request might result in a refusal now and consequent delay later if the request should be renewed. Therefore nothing further has been done in this regard.

The second charge laid upon this committee was to suggest to preparatory schools a course which would be satisfactory to the colleges. Owing to the interest of several prominent girls' schools in this matter, an invitation was extended in May by the Wellesley Biblical Department to the Biblical departments of the four women's colleges mentioned above and six girls' preparatory schools (Abbott, Bradford, Cathedral School, Dana Hall, The Masters School, and Walnut Hill) to send representatives to a week-end conference. Many questions were discussed and finally those present organized themselves into various committees to recommend separate parts of a college preparatory course and a bibliography. The members of this conference, recognizing that they were surveying ground which must be gone over again by the committee appointed by the Association of Bible Teachers, including boys' schools and men's colleges, voted

to turn over their investigations to this committee as a preliminary basis for their work.

A meeting of this committee was held December eleventh in New Haven, all members being present, and after thorough discussion motions to the following effect were passed.

1. Approving the action taken concerning the request made of the College Entrance Examination Board.

2. Approving the experiment of a common examination set by the four women's colleges and expressing the hope that the same group would continue and enlarge their efforts in 1927, with the suggestion that representatives from preparatory schools be included.

3. Expressing the hope that any college making the request be given the privilege of offering this entrance examination to its respective candidates for admission to college.

4. Recommending that the teachers of Bible in boy's preparatory schools discuss with the admission boards of men's colleges the subject of an entrance unit in Bible.

5. That women's colleges not now making a definite statement in their catalogue concerning a unit of entrance credit in Bible be urged to do so.

6. That the Association of Bible Teachers appoint a committee to consult with the Committee on Bibliography of the Wellesley Conference and compile two lists of books; one for the use of teachers, and the other for the use of pupils in the Bible courses in preparatory schools, and that CHRISTIAN EDUCATION be asked to publish these lists.

7. The following aim of such a course was recommended: In general, to enable students to know the principal narratives and characters of the Bible in their historical and social setting; to understand and assimilate the thought and to feel the beauty and spiritual inspiration of the Biblical masterpieces.

8. Recommending in detail a course including Memory Work, Historical Outline, Use of Maps, and Readings in the Bible.

Respectfully submitted,

ARTHUR HOWE, *Taft School for Boys,*

ROBERT L. KELLY, *Council of Church Boards of Education,*

ROBERT SENECA SMITH, *Yale University,*

MAUDE LOUISE STRAYER, *The Masters School for Girls,*

LAURA H. WILD (*Chairman*), *Mount Holyoke College.*

**COURSE OF STUDY FOR SECONDARY SCHOOLS  
OFFERING A UNIT OF BIBLE FOR  
COLLEGE ENTRANCE\***

*Prepared by the Committee on Correlation of Bible Work in  
Secondary Schools and Colleges of the National  
Association of Biblical Instructors*

**Aim**

In general, to enable students to know the principal narratives and characters of the Bible in their historical and social settings. To understand and assimilate the thought and to feel the beauty and spiritual inspiration of the Biblical masterpieces.

**I. Memory Work:**

**Required:**

The Two Great Commandments—Deut. 6: 4, 5 and  
Lev. 19: 18 b.  
The Ten Commandments—Exodus 20: 1-17  
The Twenty-third Psalm  
The Beatitudes—Matt. 5: 3-12  
The Thirteenth Chapter of I Corinthians

**And, in addition, at least five of the following:**

Psalms 1, 19, 91, 121  
Portions of Isaiah 40, 53, 55  
Micah 6: 6-8  
Portions of Matt. 5, 6, 7  
“ “ John 14, 15, 16  
“ “ Romans 8, 12  
I Corinthians 15  
Ephesians 3: 14-21  
“ 6: 10-17  
Philippians 2: 5-11  
“ 3: 7-14  
“ 4: 4-8  
Hebrews 11, 12

\* This course is tentative. Criticism and suggestions are invited by the Chairman, Professor Laura H. Wild, Mt. Holyoke College, South Hadley, Mass.



## II. *Historical Outline:*

### 1. Patriarchal Period, 2000-1250 B. C.

Primitive religious customs and conditions of living. The patriarchal figures and association of the patriarchs with certain localities:

Abraham, Hebron; Isaac, Beersheba; Jacob, Bethel. Names and location of other tribes and nations of the time.

Location of Ur, Sodom, Mesopotamia.

### 2. Egyptian Sojourn, Exodus, and Wilderness Wanderings, 1250-1150 B. C.

The Captivity. The Joseph Stories. The Plagues. The Passover. Forty Years in the Wilderness. The Ark of the Covenant. The Laws.

Aaron, Miriam, Rameses II.

Kadesh, Sinai, Red Sea, Edom.

### 3. Invasion and Settlement of Canaan, 1150-1050 B. C.

The process by separate tribes. Dangers—religious, political, economic—confronting the invaders.

Joshua, Gideon, Jephthah, Samson, Barak, Jael. Ehud. Philistines, Canaanites.

Jericho, Jordan, Esdraelon, Shechem, Ebal, Gerizim.

### 4. Origin and Development of the Kingdom, 1050-937 B. C. (Emphasis only on main characters and events.)

The two stories of the relations of Samuel and Saul. Character and work of Saul. Life of David. Capture of Jerusalem and unification of the kingdom. Solomon. Foreign influence. The temple. Economic changes.

Eli, Jonathan, Absalom, Rehoboam.

Mizpeh, Jerusalem, Bethlehem, Ashkelon, Gaza, Gilboa.

### 5. The Two Hebrew Kingdoms, 937-586 B. C. (Main characters and events.)

Rebellion. Rivalry of the two kingdoms. Emergence of the great prophets. Literary activity. Elijah and

the danger from foreign influences. Rise of the house of Omri. Social conditions under Jeroboam II. Amos and the religion of morality. Hosea and the religion of suffering. Isaiah's work. The Assyrian threat. Jeremiah's personality. Deuteronomy.

Jeroboam I, Ahab, Jezebel, Jehu, Joshua, Elisha, Micah.

Samaria, Jezreel, Carmel, Megiddo, Tekoa, Anathoth.

6. The Exile, 586-538 B. C.

Religious and economic readjustments. Increased legalistic interest.

Deutero-Isaiah.

Ezekiel, Nebuchadnezzar.

Babylon.

7. The Persian Period, 538-332 B. C.

Return. The second temple.

Cyrus, Haggai, Zechariah, Zerubbabel, Nehemiah, Ezra.

8. Greek and Maccabean Period, 332-63 B. C.

Judas Maccabaeus, Antiochus IV, Alexander, Ptolemies.

Antioch, Alexandria, Macedonia.

9. Roman Period and Development of the World Empire which made possible the spread of Christianity. 63 B. C.-70 A. D.

### III. Use of Maps:

Reference: Bailey-Kent, *History of the Hebrew Commonwealth* (at back).

Outline Maps:	* Large size Palestine	(1)
	Small size "	(2)
	Sinai Peninsula	(3)
	Hebrew World	(4)
	Plain of Esdraelon	(5)

\* Bailey Series, *Bible Outline Maps*. Warren Kilburn, Publisher, Kendall Square, Cambridge, Mass.

Greek World—Journeys  
of Paul (6)

(N. B. This numbering is arbitrary. It is used as a convenient means for reference from topics listed below.)

1. A. The Ancient World of the Hebrews, 2000–1250 B. C. (4). Locate peoples of that date. Locate Ur, Sodom, Mesopotamia, Canaan, principal rivers, fertile crescent, desert.  
B. Ancient world showing Semitic migrations (Amorites) (4). Arameans, Hebrews to west—Babylonians, Assyrians, etc., east.
2. Problem—To show the probable route of the exodus, the points of interest on the journey from Egypt to Canaan (3).
3. A. Show the topographical features of Palestine, mountains and rivers (1).  
B. Show the tribes before the attacks and general line of attack of the “wars of the oppression” (2).  
C. Show final location of tribes and neighboring peoples, 1100–1050 B. C. (1).  
D. Battle of Kishon (5).
4. A. Extent of Saul’s Kingdom (2).  
B. David’s Problems at the beginning of his reign (2). (Battle of Mt. Gilboa) (5).  
C. Hebrew world of David’s time (4). Indicate significance to Hebrews.
5. A. Show the limits of the two kingdoms; in margin the advantages of each (2).  
B. Israel under Ahab, with indications of Elijah’s journeys (1).  
C. Syrian domination of the Hebrews (2).  
D. On several maps show the course of the Assyrian waves of invasion, indicating the effect of each. Name all the leaders involved (4).  
E. Period of Israel’s prosperity (2).

- F. Break-up of the Assyrian Empire and Egyptian domination of the Hebrews (4). (612-605 B. C.)
6. Babylonian Conquest, 586 B. C., showing location of various Hebrew groups (4).
7. A. Persian Empire, showing location of first return (4).  
B. Palestine in the time of Nehemiah. Locate Jerusalem and Samaria (2).
8. A. Syrian Conquest of 198 B. C., showing Ptolemies and Seleucids (4).  
B. Maccabean Kingdom (divisions—Galilee, Samaria, Judea) (2).
9. A. Kingdom of Herod (2).  
B. Roman Empire in the time of Augustus (no outline map of this).  
C. Palestine in the time of Christ. Locate principal places visited, mountains, rivers, divisions (1).  
D. Journeys of Paul (one or four maps as desired) (6).  
N. B. By putting these maps in a row on a bulletin board in chronological order the course of Hebrew history can be traced. The student by this means gets perspective and is enabled through visual perception to have events fixed in the mind. It is excellent for review.\*

#### IV. Readings in Bible:

##### OLD TESTAMENT

##### Genesis

1, 2, 3  
4: 1-15

Creation  
Cain and Abel

\* For younger students relief maps may be useful. Relief maps are easily made from a paste, two parts' flour and one part common salt mixed with a little water. This paste is applied to an outline map drawn on stiff cardboard. Two tablespoonfuls of flour and one of salt are enough for one map five by eight inches. Comparative elevations of seas, mountains, and plains taken from a geography of the land may be represented and when the paste has stiffened the map may be tinted with water colors to show fertility.

6, 7, 8	Noah
9: 1-17	Rainbow
11: 1-9	Babel
12: 1-9	} Abraham
13, 18	
19: 1-28	
21: 1-21	
22: 1-19	
24	Rebekah
27: 1-45	Isaac's blessing
28: 10-29: 30	} Jacob
35: 1-15	
37-50	Joseph
(or 37, 39-45: 273 verses)	
Exodus	
1	Oppression
2	Birth of Moses
3	Bush
4	Moses' modesty, etc.
5	Interview with Pharaoh
7	Plagues begin
8-12	Plagues
(or 10, 11, 12: 1-14: 53 verses)	
14	Red Sea
15: 19-25	Miriam's Song
19	Sinai
20: 1-21	Decalogue
Deuteronomy	
6	Moses' Sermon
34	Moses' death
Joshua	
5: 13-16: 27	Jericho
Judges	
4 (or 5; 31 verses)	Deborah
6, 7	Gideon
(or 6: 7-7: 23; 57 verses)	
11: 1-40	Jephthah
14-16 (or 16; 31 verses)	Samson
Ruth	
1-4	
I Samuel	
1	Birth of Samuel
2	Call of Samuel

- |                                     |   |                        |
|-------------------------------------|---|------------------------|
| 9                                   | } | Choice of Saul         |
| 10                                  |   |                        |
| 17                                  |   | Goliath                |
| 18: 1-8                             |   | Jonathan               |
| 20                                  |   | "                      |
| 28                                  |   | Witch of Endor         |
| 31                                  |   | Saul's death           |
| II Samuel                           |   |                        |
| 1                                   |   | David's lament         |
| 6                                   |   | The Ark                |
| 9                                   |   | Jonathan's son         |
| 11                                  | } | Bathsheba and Nathan   |
| 12: 1-25                            |   |                        |
| 15-19: 15                           |   | Absalom's rebellion    |
| (or 18, Absalom's death; 33 verses) |   |                        |
| I Kings                             |   |                        |
| 3                                   |   | Solomon's choice       |
| 5, 6                                |   | The temple built       |
| 10: 1-13                            |   | Queen of Sheba         |
| 12: 1-20                            |   | Rehoboam               |
| 16: 29-19: 21                       |   | Ahab and Elijah        |
| (or 17, 18; Elijah; 70 verses)      |   |                        |
| 21                                  |   | Naboth                 |
| II Kings                            |   |                        |
| 2                                   |   | Elijah's ascension     |
| 4: 6-5: 27                          |   | Elisha                 |
| (or 5; 27 verses)                   |   |                        |
| 6: 8-23                             |   | Elisha and Syrians     |
| 9                                   |   | Jehu's revolt          |
| 16: 5-19                            |   | Ahaz and Assyria       |
|                                     |   | (with Isaiah as below) |
| 18, 19                              |   | Sennacherib's invasion |
| (or 18: 13-19: 8; 33 verses)        |   |                        |
| 22: 1-23: 3                         |   | Josiah's reform        |
| (or 23; 30 verses)                  |   |                        |
| Ezra 7: 6-10, 8: 15-36              |   |                        |
| Nehemiah 1: 1-7: 4, 8: 1-9: 3       |   |                        |
| Esther 1-10                         |   |                        |
| Job 1, 2                            |   |                        |
| Isaiah 1, 6: 1-12, 7, 8, 10: 5-27   |   |                        |
| Jeremiah 1, 18, 26, 28, 36, 37, 38  |   |                        |
| Daniel 1-6 (or 2-7; 203 verses)     |   |                        |
| Amos 1, 2, 7, 8, 9: 1-4             |   |                        |



Jonah 1-4  
Haggai 1, 2  
Zechariah 4

## NEW TESTAMENT:

A. *Jesus*

Matthew 2  
Luke 1, 2

} Birth Stories

Jesus' Early Home Training. Mk. 1: 9; 6: 3.

Boyhood Traits as Reflected Back from His Public Ministry. Mk. 6: 2-4; 10: 7-9; 9: 36; 10: 13-16. Lk. 2: 41-50; 15: 1-2, 10.

The Influence of John the Baptist upon Jesus. Mk. 1: 1-11. Lk. 7: 18-28a.

Jesus' Dedication to His Prophetic Work. Mk. 1: 9-11. Lk. 4: 1-13.

The Happy Beginnings of Jesus' Work. Mk. 1: 14. Lk. 4: 14a. Mk. 1: 15. Lk. 4: 16-22a.

His Contagious Enthusiasm for His Work. Mk. 1: 16-20, 21-22, 27a, 28, 35-39; 6: 6b-11, 30-34, 45-46.

His Care for the Needy. Mk. 1: 23-26, 30-34, 40-45; 2: 1-5, 11-12.

His Message of Joy and Helpfulness. Mk. 2: 18-19, 21-22, 23-27; 3: 14. Mt. 12: 11-12. Lk. 15.

His Call for Men of Sterling Character. Lk. 6: 12-13a. Mk. 3: 14-19. Mk. 5: 5, 7-12, 13-16, 20, 23, 27-28. Lk. 6: 27-28, 31-36; 11: 33-36; 14: 25-35.

Jesus' Disgust with Mere Formalities in Religion. Mt. 5: 20, 33-37; 6: 1-4, 5-7, 16-18. Mk. 7: 6-8. Mt. 15: 13, 14a.

Discovering the Good in Other People. Lk. 6: 37-38, 41-42, 39.

Absolute Sincerity in Religion. Mt. 7: 15. Lk. 6: 43-49; 11: 37-44, 45-48, 51b-54. Mk. 12: 28-40.

Jesus Clashes with the Teachers of His People. Lk. 11: 19-30. Mk. 7: 1-2, 5-9, 14-15. Mk. 3: 23-30; 8: 11-13, 15.

His Family and Friends Turn Against Him. Mk. 3: 19-21, 31-35; 6: 1-6. Mt. 10: 34-39.

- How Jesus Rose Above His Disappointments. Mk. 4: 1-9. Mt. 13: 44-45. Lk. 10: 2-5, 11, 16, 21, 23-24.
- His Optimism in Face of Great Odds. Mt. 13: 24-30. Mk. 4: 26-29, 30-32. Mt. 13: 33.
- Jesus Driven into Exile. Mk. 3, 6; 7: 24, 31; 8: 10-13, 27.
- He Spurns Peter's Suggestion of Political Ambition. Mk. 8: 27-30, 51, 33, 34-37; 9: 1.
- A Prophet's Mission and a Prophet's Doom. Mk. 9: 2-4, 7-8. Lk. 9: 30-32. Mk. 9: 30-31a. Lk. 12: 49-51.
- Living for the Good of Others. Mk. 9: 33-36. Mt. 18: 4. Mk. 9: 38-40. Lk. 11: 27-28. Lk. 17: 7-10. Mk. 10: 35-44, 18.
- The Fight for Nobility of Life. Mk. 9: 43-50. Lk. 10: 31-42; 13: 22-25.
- The Sacredness of a Child's Faith. Mk. 9: 42. Mt. 18: 10, 14. Mk. 10: 13-16.
- The Spirit of Godlike Forgiveness. Mt. 18: 15. Lk. 17: 3-4; 9: 51-56. Mt. 18: 23-35. Mk. 11: 25.
- Wholehearted Devotion to God. Lk. 9: 57-62.
- How to Make Prayer a Vital Reality. Lk. 11: 1-4; 18: 9-14.
- God's Thorough Understanding of All Human Need. Lk. 11: 5-13.
- Loyalty to Conviction. Lk. 12: 4-7.
- The Dangers of Wealth. Lk. 12: 13-21; 16: 19-31. Mk. 10: 17, 19-27.
- All Life Under the Sway of God. Lk. 12: 35-40, 42-48; 16: 10-13; 17: 20-21. Mk. 13: 28-32a, 35-36.
- The Divine Love for the Wayward. Lk. 7: 36-50. Mt. 11: 28-30. Jno. 7: 53-8: 11. Mt. 21: 28-32. Lk. 15.
- Jesus' Appreciation of the Religion of Non-Jews. Lk. 10: 30-37; 7: 1-9.
- His Sorrow Over the Hardened Spirit of the Jewish Teachers. Lk. 14: 15-24. Mk. 10: 32. Lk. 19: 41-44. Mt. 21: 10, 11. Mk. 11: 11, 15-19.
- Jesus' Fight to Protect the Home. Mk. 10: 2-12.

Jesus' Definitions of "Salvation" and "Real Religion."

Mk. 10: 17, 19-27. Lk. 19: 1-10. Mk. 12: 28-34.

Jesus Sees the Hopelessness for His Nation Under Their Present Leadership. Mk. 12: 1-5, 9, 12. Mt. 22: 1-10. Mk. 13: 1-2.

The Heroic Death of Jesus. Mk. 14: 32-42, 43-49a, 50, 53-61a, 15: 1-5, 15-20, 21-32, 33, 37, 39-41.

The New Life Which Jesus Imparted to His Followers.

Lk. 24: 13-35. Jno. 1: 4-5, 16-18; 3: 16; 8: 12; 10: 10-11, 16; 12: 24-25, 32; 13: 34-35; Chap. 21.

# *B. Paul*

Saul—Paul and His Early Life in Tarsus.

His Career as a Rabbinical Student and Persecutor of Heretics.

How Paul Was Won by Jesus. Gal. 1: 10, 15-16; 2: 7, 19-20; 4: 6-7; 5: 14; 5: 22-24; 6: 15-16. Acts 9: 3-19a.

His First Work as a Disciple of Jesus. Acts 9: 19b-31.

His Broader Work at Antioch and Galatia. Acts 13: 1-14: 28.

How Christianity Became a World Religion. Gal. 2: 1-10, 11-14. Acts 15: 1-35. Gal. 2: 15-21; 5: 1-6: 10.

The First Christian Churches in Europe. Acts 15: 36-19: 1.

Paul's Work for the Corinthian and Ephesian Churches. Acts 19: 1-21: 14. I and II Corinthians.

His Anticipations of Work in Western Europe. Romans.

His Disappointing Imprisonment at Jerusalem and Caesarea. Acts 21: 15-26: 32.

To Rome as a Prisoner. Acts 27: 1-28: 16.

His Last Work in the Roman Prison. Acts 28: 17-31. Philemon. Colossians. Philippians.

## COMMENTS BY MEMBERS OF THE ASSOCIATION

## Favorable

*College members:*

- A fine bit of work.
- Admirably full and well proportioned.
- An admirable layout.
- I am very glad to give my assent to it.

*Secondary School members:*

- We may start using it in full or in part, whether it will be counted for credit or not.
- My grateful approval. You are doing much to clarify the situation.
- I would like to know where it may be obtained.

## Negatives

*College member:*

- I think the course as outlined admirable, but I do not approve of the acceptance of Bible Study for College Admission. I think fewer subjects rather than more should be included in the programs of secondary schools and fewer accepted by colleges for admission.

*Secondary School members:*

- My objection to the proposed course is in the disproportionate emphasis upon the Old Testament. The course also suffers from being made so comprehensive.
- I would prefer to teach the whole course from a list of biographies.

## GENERAL SUGGESTIONS FOR A MODIFICATION OF THE COURSE

*From College Members*

- Thirteen* have asked "Is there not too much material to be covered in this outline?"
- Nine* have thought there was not correlation enough between the different parts of the course.
- Five* have suggested that there was too much memory and map work.

TABULATION OF VOTES  
(Up to time of going to press)

Members of the National Association of Biblical Instructors	Unqualified Yes	Yes, with Suggestions	No
College teachers .....	12	16	1
Secondary school teachers.....	8	1 (if modified)	1
Member at large .....	1		
	<hr/> 21	<hr/> 17	<hr/> 2

Total number votes received—40.

Several college members sent in more detailed suggestions which will be considered by the committee. If there are further comments and suggestions the Chairman asks that she receive them before the close of the academic year.

LAURA H. WILD, Chairman,  
Mount Holyoke College, South Hadley, Massachusetts.

The report of the Director of Colleges, Training Schools and Theological Seminaries of the Board of Christian Education of the Presbyterian Church, U. S. A., Dr. Frederick E. Stockwell, is available in reprint form, as well as in the third annual report of the Board. During the college year ending in June, 1925, more than \$5,341,000 was added to the endowments of the colleges; more than \$1,800,000 to the value of the buildings, equipment and campus property, or a total of over \$7,100,000 to the total valuation of Presbyterian colleges as compared with the preceding year. The total resources of the fifty-six institutions, fifty-four active and two closed, including campus, buildings, equipment, and endowments, amount to \$75,741,675. But only one-third of the active Presbyterian colleges located in the North Central area, covering twenty states, are well enough equipped financially to assure their professors \$3,000 a year as the minimum salary for the head of a department—the sum accepted in educational circles as a level below which lies danger for professor and for college. Donors should not disregard the endowment needs of the Christian colleges.

## THE WORKER'S BOOKSHELF

*Youth and Christian Unity.*—Walter W. Van Kirk. George H. Doran & Company. \$2.00.

This new book by the Associate Secretary of the Commission on International Justice and Good Will of the Federal Council of Churches will interest people in the student field. It shows the desire of youth for a united church and points to our division of effort and youth's impatience with it. Dr. Van Kirk then sketches the work and development of the larger national cooperative organizations such as the Federal Council of Churches of Christ in America, the Missionary Education Movement, the International Council of Religious Education, the Council of Church Boards of Education, and others. A book of especial value to the great group of unchurched churchmen now studying in our colleges. Young people will be surprised at the great progress already being made in church cooperation. One thing which will be very apparent, however, to the readers of this book is a dangerous trend toward creation of too many national organizations. It would seem that the experience of religious organizations in the student field would warn against duplication. Perhaps the time has come for another book to be written on the unity of national organizations, some of which are casting sly glances at centers of work now occupied by fellow-workers.—H. E. E.

*Preaching in Theory and Practice.*—Samuel McComb, Oxford University Press. \$2.00.

*The Making of a Minister.*—Charles R. Brown. Century Company. \$2.00.

These books by men who know whereof they speak for the man who preaches or wishes to preach.—H. E. E.

*Finding the Trail of Life.*—Rufus M. Jones. The Macmillan Company. \$1.75.

Autobiographical book about a boy's religion. A revealing story by one gifted with unusual spiritual insight.—H. E. E.



*In Quest of Life's Meaning.*—Henry P. Van Dusen. Association Press. \$1.00.

A worth while book giving aid toward a Christian philosophy of life for students.—H. E. E.

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The Federal Council of Churches of Christ in America has just brought out its old Year Book under a new name, "The Handbook of the Churches." The book is indispensable to the progressive worker, containing as it does the latest religious statistics and a directory of practically all religious bodies of the United States. National and international social and philanthropic organizations having headquarters in the United States are listed. The American Library Association includes the "Handbook" in its list of one hundred best reference books. 105 E. 22d St., New York City. \$2.00, plus 14 cents postage.—R. L. K.

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The much heralded *A. L. A. Catalog, 1926*, has made its appearance. Here is a list of 10,000 books for the general library selected by educators, librarians, specialists, learned societies, and government departments. Sections are devoted to literature, history, biography, art, applied science, natural science, etc., in each of which 500 to 1,000 books are described. There is also a separate list of fiction. Teachers will take a professional interest in the education section in which more than 200 books are listed. Child study is represented by some thirty titles.

This book is much more than a list. As its title indicates, it is a catalog. The school librarian will find here the correct catalog entry, publishers and prices for all books listed and full descriptive notes that will help in making comparisons of books on the same subject or of works of the same author. A complete index by subject, author and title indicates that nothing seems to have been spared to make the book an extremely useful tool. *A. L. A. Catalog, 1926*. Cloth, \$6.00. American Library Association, 86 East Randolph Street, Chicago, Ill.

## HERE AND THERE

The first issue of the *Christian Education Magazine*, the quarterly organ of the Board of Education of the Methodist Episcopal Church, South, for 1927 is the State Schools Number. A very interesting introduction traces the development from the earliest beginnings to the present program of religious work at these centers. This is followed by a list of the Wesley Foundations now established at universities in the South, with brief description of each and frequent illustrations; next comes a series of paragraphs on "Special Features," and at the end a table of informing statistics concerning the work.

When it is remembered that religious education in connection with tax-supported schools as a specialized function of the Board of Education was authorized by the General Conference less than five years ago, the record made is indeed remarkable. Two years ago it was shown by a careful survey that of Methodist students in higher institutions 53 per cent. were in state schools, 26 per cent. in Methodist schools and 21 per cent. in all other institutions. In fifty-six of eighty-one state schools considered, Methodist students were in the majority. These facts left no doubt that one of the very greatest opportunities of the Church lay in the direction of developing religious interest and enthusiasm among these young people. The Board has entered the new field with courage, faith and consecrated energy, which are already bearing fruit one hundred fold.

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We take pleasure in extending a cordial welcome to the youngest member of the family of Board publications—the new quarterly magazine, *Findings in Religious Education*, that was launched by the Department of Religious Education of the National Council of the Protestant Episcopal Church in March, 1927. Dr. John W. Suter, Jr., editor, says:

One purpose of this magazine is to enable our Christian leaders of all types to help each other; to provide a meeting of minds; to furnish a means whereby we may become conscious of our unity as a group; and to record whatever purposes in religious education we may gradually set before ourselves.

One of our great needs in religious education is the formulation of a purpose broad enough to include all that is essential to the religion of a Christian and definite enough to control actual educational practice. If as educational leaders (parents, teachers, etc.) we clearly knew what we were trying to do, there would be a great increase of spiritual power in the Church. It is our hope that *Findings* may help us to discover and clarify our educational purpose as members of the Church of Christ.

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"The college trained man has 800 times the chance of success of one with only an elementary school education," said Dr. Jeremiah W. Jenks, President of the Alexander Hamilton Institute and Research Professor of Government at New York University, in a talk broadcast in the "Business Men's Hour" under the auspices of the Industrial Digest.

"In 1925 it was found that 262 members of the Princeton class of 1915 were earning an average of \$7,503 a year," he said. "The gross incomes were larger, bringing the average up to \$10,492. Even if one takes all the members of the class, the average income the first year out of college was only \$805, but after five years this had become \$2,454, and in the second five years out of college their earned incomes practically tripled."

Similar results had been found at the University of Pennsylvania, Yale, Columbia and other institutions, said Dr. Jenks.

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The Laura Spelman Rockefeller Memorial has appropriated \$100,000 to the Young Men's Christian Association College of Chicago to be used during the five years beginning January 1, 1927, for research into five basic problems of the Young Men's Christian Association. While the entire faculty of the college will participate in these studies, the college has added to the staff Lester W. Bartlett, Ph.D., who will take special responsibility for leadership in this research program. Dr. Bartlett has specialized in vocational guidance and in professional education. In 1925-26 he assisted in making the Davidson College survey under the direction of the Association of American Colleges and is well qualified by experience and ability to deal with the complicated questions arising in this new position.

## **PHILANTHROPIC FINANCE**

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000,000 for colleges, universities, hospitals and churches.  
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## **HARTFORD** Theological Seminary School of Religious Education Kennedy School of Missions

W. DOUGLAS MACKENZIE, President

The Foundation is an interdenominational university of religion. Three separate schools on one campus: the Theological Seminary training for the ministry; the School of Missions for the foreign field; the School of Religious Education for the lay worker and teacher and for social service. Courses in all schools are open to all students, giving ample opportunity for well-rounded training in the whole field of Christian work.

Hartford Seminary Foundation, Hartford, Conn.

## **The Westminster Teachers' Bureau**

Secures suitable teachers, officers and helpers for educational institutions—private, public and denominational—and assists trained, capable teachers and other workers to larger fields of service. The Bureau is in no sense a commercial organization. Service free to institutions and at three-fifths of usual charge to teachers.

**HENRY H. SWEETS, Manager,**

410 Urban Building, Louisville, Ky.